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Of foreign periodicals we cannot now speak in detail. On the continent of Europe they are of quite recent origin, chiefly two in France, one at Paris, *League of Peace*, and another at Havre, *Union of Peace*; but the London Peace Society has had from its start in 1816 a very able organ, *The Herald of Peace*, whose volumes for fifty-two years form a rich, invaluable thesaurus of facts, statistics and arguments covering the whole broad field of the Peace Reform.

THE CAUSE OF PEACE—WHAT IS IT?

It is not an attempt to neutralize, or supersede civil government, to deny its legitimate rights, or interfere with any of its internal operations, any of its dealings with its own subjects at home. It does not inquire what shall be the form of government; who shall be rulers, how they shall be chosen, or what shall be their powers or functions; how arson, or murder, or piracy, or any kindred crimes shall be punished; how far force shall be used in suppressing mobs and riots, insurrections or rebellions; to what extent an individual may protect himself or his family against murderous assaults; how a people, deprived of their rights, may regain them, or in what way any controversy between a government and its own subjects shall be adjusted. These are all very important questions, but are not legitimately included in the cause of Peace. Nor does it undertake to decide whether human life is to be held inviolable in all cases, nor whether it is right or wise to inflict capital punishment for any offences whatsoever. These and kindred questions come not within its proper province.

With such questions as these the cause of Peace does not meddle. We go merely against the *custom of war*; and war is defined by our best lexicographers as "a contest by *force* between NATIONS." It can, in strict propriety of speech, exist only between *two distinct nationalities*. Nothing but such a conflict between such parties can be properly termed war. We may loosely call many other forms of conflict by this name; but none of them are what we and all thinking men mean by the custom of War, the great, world-wide, immemorial War-System, which alone the cause of Peace seeks to do away.

Here, then, is the well-defined province of Peace. As the temperance cause does not include all kinds of temperance, but only abstinence from intoxicating drinks, so Peace does not profess to embrace all kinds of peace, such as that between different sects, or that of individuals, families or neighborhoods, but is restricted to the intercourse of nations for the single purpose of abolishing their practice of war. Its sole aim is to do away this custom of *International War*, their War-System, their immemorial practice of relying on the sword to settle their disputes and regulate their intercourse.

OBJECTIONS TO PEACE. — Every reform is of course liable to objections; but these ought in strict justice to be kept within the limits of such reform. The cause of Peace, for instance, is fairly responsible only for what it does or

attempts in doing away the custom of war among nations; and whatever objections arise outside of this specific object, must be clearly irrelevant and unfair.

Now, some friends of this cause may take ground too high, others too low, and occasionally use arguments or measures which we cannot approve; but the cause itself is bound to meet only *objections against special associated efforts for the abolition of this custom*. If this object is not a good one, or if no specific efforts ought to be made for its accomplishment, then is the cause of peace unworthy of support. But will any fair-minded man take either of these positions? If not, what valid objections can there be to this cause?

CHALMERS ON THE PEACE CAUSE.

The British Government appointed January 18, 1816, as a day of thanksgiving for the restoration of Peace after the battle of Waterloo in June, 1815; and on that occasion Dr. Chalmers preached, nearly six months before the London Peace Society was organized, a discourse from which we quote a few extracts:—

There are a great many passages in Scripture which warrant the expectation that a time is coming when an end shall be put to war; but let me first attempt to do away a delusion which exists on the subject of prophecy. Its fulfilments are all certain, say many; and we have therefore nothing to do, but to wait for them in passive and indolent expectation. Let us therefore sit down quietly in the attitude of spectators—let us leave the Divinity to do his own work in his own way, and mark, by the progress of a history over which we have no control, the evolution of his designs, and the march of his wise and beneficent administration.

Now, it is very true, that the Divinity *will* do his own work in his own way; but if he choose to tell us that that way is not without the instrumentality of men, but by their instrumentality, might not this sitting down into the mere attitude of spectators, turn out to be a most perverse and disobedient conclusion? It is true, that his purpose will obtain its fulfilment, whether we shall offer or not to help it forward by our co-operation; but if the object is to be brought about, and he has also determined on the way which leads to it, and that that way shall be by the putting forth of human exertion, then, let us keep back our co-operation as we may, God will raise up the hearts of others to that which we abstain from.

Now, this is the very way in which prophecies have actually been fulfilled; and the same holds true of the prophecy of universal peace. The abolition of war will be the effort, not of any sudden or resistless visitation from heaven on the character of men—not of any mystical influence working with all the omnipotence of a charm on the passive hearts of those who are the subjects of it—not of any blind or overruling fatality which will come upon the earth at some distant period of its history, and about which we of the present day have nothing to do, but to look silently on, without concern, and without co-operation. The prophecy of a peace as universal as the human race, will be brought about by the activity of men, by the philanthropy of thinking and intelligent Christians. The conversion of the Jews, the spread of gospel light among the regions of idolatry, are distinct subjects of prophecy, on which the faithful of the land are now acting, and to the fulfilment of which they are giving their zeal and their energy. I conceive the prophecy which relates to the final abolition of war will be